UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

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Varieties.

"We would be one, O God, against all wrong;
One in our love of all things sweet and fair;
One with the joy that breaketh into song;
One with the grief that trembles into prayer;
One in the power that makes Thy children free
To follow Truth, and so be one with Thee."

"Evolution allows no failure in the Divine plan. It confesses no thwarted Deity. Instead, it sees eternal progress. It demonstrates a moral aim and ethical will working throughout all nature, from the amoeba up to the children of God. The vision is inexpressibly sublime."—(Edward P. Powell.) Substitute the word "Unitarianism" for "Evolution," and this statement is just as true.

I say to thee, Do thou repeat,
To the first man thou mayest meet,
In lane, highway, or open street,
That he and we and all men move
Under a canopy of love—
Blessing—not cursing—rules above.
—Dean French.

Why is there everywhere such a profound interest in "Evolution"? Because it removes the traditional curse from the helpless infant lying in its mother's arms. Because it removes from mankind responsibility for the fact of death. Because it makes impossible any longer the taunt to woman that she brought down on herself the pangs that make her sex a martyrdom. Because by making development upward the general law of the race, it fills all man's future with hope.—Oliver Wendell Holmes.

"Rest, is not quitting the busy career;
Rest is the fitting of self to its sphere;
'Tis the brook's notion, clear without strife,
Fleeing to ocean after its life.
'Tis loving, and serving, the highest and best;
'Tis onward unswerving, and that is true rest."

"Strengthen the wavering line,
'Stablish, continue our march,
On, to the bound of the waste,
On, to the City of God."

I cannot think that the great soul of man, with its accumulated wisdoms, too, must perish—why the words he utters live! And is the spirit which gave birth to thoughts beneath its own creation?
—Barry Cornwall.

Not all who seem to fail have failed indeed;
Not all who fail have therefore worked in vain;
There is no failure for the good and wise.
What though thy seed should fall by the wayside,
And the birds snatch it? Yet the birds are fed;
Or they may bear it far across the tide,
To give rich harvests after thou art dead.
—Charles Kingsley.

"God owns no power mightier than Himself;
God owns no power equal to himself;
He never formed a soul He could not save."

This is the world's new Gospel: Be ye men!
Try well the legends of the children's time.
Ye are as gods! Nay, makers of your gods.
Each day ye break an image in your shrine
And plant a fairer image where it stood.
—O. W. Holmes.

"O, faithfully did old Parson Flynn
Preach to his flock of original sin;
And his flock took care to practice well
The tenet which oft from the pulpit fell;
And said, 'The least of all must know
The fountain has a right to flow.'"

A Calvinistic old lady observed of Unitarians: "Yes, they expect that everybody will be saved; but we look for better things."

Lyman Beecher, Calvinist, father of Henry Ward Beecher, met Hosea Ballou, Universalist, and had a battle of Bible texts. After many textual blows from each, shrewdly parried by the other, Dr. Beecher quoted from the 9th Psalm: "'The wicked shall be turned into hell.' There, sir, the wicked are in hell," said he; "get them out if you can!" Then Ballou calmly read from Rev. xx., 13: "'Death and hell delivered up the dead which were in them.' There," said Ballou, "they are out; get them in again if you can."

An Open Letter for Open Minds.

Dear Friends,—Are you sometimes puzzled about "Natural" and "Supernatural," "Natural Religion," and "Revealed Religion"? If you are, you need not be puzzled any longer.

All things are "Natural," whether of the material world or in that which is spiritual. Everything that happens is according to the law of cause and effect. "Nature" is more than the world of material things, it includes human nature, too, and all man's thoughts, feelings, longings, hopes, and fears. The old distinction limiting "Nature" to the physical portion of the Universe, and making all outside of that "supernatural"—above the natural, leads to confusion. "Material" and "Spiritual" serve quite well enough to distinguish between matter and spirit. All life is one in every sphere, and all is under law, and everything is "natural" in the sense that nothing can be outside the range of the Providential Order.

In the working of the mind, in the action of thought and feeling, in the contact of personal character, in all moral and spiritual intercourse between human beings, and also between man and God all is under the reign of the natural and orderly working of law. In that large sense there is no supernatural but all is natural. We speak of the Divine Nature—and of man being a partaker of the divine nature as a child of God. Surely there is a real sense in which the Divine nature is natural. And yet it is that which has been specially considered supernatural.

And all "Revealed" truth is natural. It is revealed according to the orderly working of law. There is nothing revealed which is not in accordance with the nature of man to whom it is revealed. Indeed, Revelation means opening the eyes, taking the veil away that covers the eyes, more power of vision. No outward display is any enlightenment to a blind man. Whatever makes the blind to see is as natural as the coming of the dawn. And natural religion and revealed religion are really one and the same—both are natural, and both are revealed—equally dependent on ability to see; and both grow equally out of the nature and soul of man.

Of course, this does away altogether with the old idea of miracle. The true miracle is wonderful to us not because it is outside of natural law, but only because it happens in accordance with some action of law that we do not yet understand, and the action of which our power of vision is as yet too poor to enable us to see. The great mystery of Life is a miracle, whether in its reaching of beauty in the flower, of glory in the sun and stars, or of sublimity in the grandest aspirations of the human soul. But as soon as we come to understand mysteries they cease to be miracles, they are part of the order of Nature to us. But they have been natural all the time before we could see them to be so.

All things are subject to operation of the power proceeding from the Creator—the energy proceeding from the Divine Nature. PARSON PAGE.

Sow this Broadcast.

The following statement is by the Rev. J. T. Sunderland, M.A., Toronto, Canada:—

WHAT IS UNITARIANISM?

It is Christianity in the light of the Twentieth Century. It is the religion of reason and the human heart. It is the religion of the Lord's Prayer, the Golden Rule, and the two Great Commands of Love to God and Love to Man. It stands for deeds, not dogmas; for hope and trust and worship, not creeds; for freedom of thought and progress, not for bondage to the past; for earnest and united effort to build up the Kingdom of Heaven on earth. It teaches that the truest service of God is service of humanity.

WHO ARE UNITARIANS?

The following are a few names of eminent English Unitarians:—Dr. James Martineau, the great philosopher and preacher; Rev. Stopford A. Brooke, the eminent preacher and writer; Frances Power Cobbe, the writer and philanthropist; Sir Henry Roscoe, the scientist; Sir Sidney Waterlow, the donor to London of Waterlow Park; the Right Hon. Joseph Chamberlain; the Earl of Carlisle; the Principal and Professors of Manchester College, Oxford; Sir Henry Tate, the founder of the "Tate Gallery," and many libraries and public institutions; Robert Hibbert, the founder of the Hibbert Trust, which has done so much for literature and education; George Peabody, Mary Carpenter, and Florence Nightingale, the philanthropists; Dr. W. B. Carpenter, the scientist; Mrs. Humphry Ward, the distinguished novelist; Sir John Bowring, the poet and statesman, author of the hymn,

"In the Cross of Christ I glory,
Towering o'er the wrecks of time";

John Pounds, the founder of ragged schools; Mrs. Barbauld and Mrs. Gaskell, the writers; Sarah Flower Adams, author of the hymn,

"Nearer my God, to Thee";

Dr. Priestley, the theologian and discoverer of oxygen; Sir Isaac Newton, the discoverer of the law of gravitation; Locke, the great philosopher; Milton, England's second greatest poet.

A still larger number of the greatest men of America have been and are Unitarians, including such names as Franklin, Webster, Calhoun, Sumner; four Presidents of the United States; several of the most distinguished Chief Justices; Horace Mann, the greatest American Educator; Presidents Charles W. Eliot of Harvard University and David Starr Jordan of Leland Stanford; Senator Hoar, Hon. John D. Long, Hon. Carrall D. Wright; Agassiz the scientist; Peter Cooper, the philanthropist; Channing, Theodore Parker, Dr. Savage, Robert Collyer, Emerson; the Historians Bancroft, Motley, Prescott, Parkman, and John Fiske; such women as Mrs. Julia Ward Howe and Mrs. Mary Livermore; literary men like Hawthorne, Thoreau, Higginson, and Edward Everett Hale, and Poets like Longfellow, Bryant, Holmes, and Lowell. Is not a Religion believed by such minds worthy of attention from thinking men?

Mediation.

There is a doctrine of mediation which is false, and another that is true. One is unreasonable, the other in harmony with reason and experience. The orthodox doctrine is that no man can approach God except by Jesus Christ. It is put into the mouth of Jesus himself by the writer of the Fourth Gospel (John xiv., 6): "No man cometh unto the Father but by me." Yet it is very questionable whether Jesus ever uttered such words, because this Fourth Gospel is not historically reliable. Jesus could not have said: "All that came before me are thieves and robbers" (x., 8); and if he ever said: "I am the Way, the Truth, the Life" (xiv., 6), it must have been with a meaning quite different from that of the orthodox and mediatorial doctrine.

In the synoptic Gospels—the first three—Jesus clearly teaches direct access to God without a mediator. "When thou prayest enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret" (Matt. vi., 6). "When ye pray, say, Our Father" (Luke xi., 2; Matt. vi., 9). Nothing here about praying "through Christ," or "in the name of Jesus," or "for Christ's sake." Jesus says: "Ask and it shall be given you," but not "Ask the Father in my name," except in the Fourth Gospel. Indeed, he teaches that God is no respecter of persons, but sends his sun to shine upon the evil and the good. In the Beatitudes there is no hint of any go-between as a mediator between the soul and God. They do not read: Blessed are the poor in spirit: for theirs is the kingdom of heaven—through Christ. Blessed are they that mourn: for they shall be comforted—through Christ. The pure in heart see God—without any mention of Jesus as a necessary go-between. If Jesus had taught that his mediation was necessary before any human soul could find access to God, there would be some evidence of it in those three Gospel records which are the most genuinely historical, and which are largely in agreement with each other. But there is no such evidence. And it is certain that Jesus never taught it. But he did teach its opposite—that any human soul could enter into direct communion with the Father in that sacred privacy where there was nothing between the soul and God. If Paul and the author of the Fourth Gospel taught that the mediation of Christ was absolutely necessary to make such communion possible, it was no part of the Gospel which came to them from Jesus.

Theodore Parker says: "There is no intercessor, angel, mediator between man and God; for man can speak and God hear, each for himself. He requires no advocate to plead for men, who need not pray by attorney. Each man stands close to the omnipresent God; each may feel His beautiful presence, and have familiar access to the All-Father."

And yet Theodore Parker wrote of Jesus —

"Yes! thou art still the Life; thou art the Way,
The holiest know; Light, Life, and Way of Heaven;
And they who dearest hope and deepest pray,
Toil by the Light, Life, Way, which thou hast given."

But this means that the Light which Jesus brought is the light men need; that the Life he lived is the true Life; that the Way he walked and which he declared in his gospel, is the right way, and that in all these he is an example to be followed. But this does not mean that the Way, and Truth, and Life were in Jesus only, nor necessity of slavish imitation, except in this sense. Imitate Christ in being yourself, in revealing to others all the light you have, in living the perfect Life up to the limit of your ability, in walking in the way of righteousness without swerving or deviating; in these things live your best and highest life, as Jesus lived his. Emerson says: "Dare to love God without mediator or veil. Friends enough you shall find who will hold up to your emulation Wesleys and Oberlins, Saints and Prophets. Thank God for these good men, but say, 'I also am a man.'"

The doctrine of mediation that is true and reasonable is, that we rise by steps from the lower to the higher, and the power by which we mount a step upwards may be the help of a good man, the guidance of a wise teacher—Jesus or Paul, Socrates or Channing, or any soul stronger and wiser than ourselves. If Jesus opens our eyes so that we see God, it is through him we attain to that; but that is not equal to saying that no man can see God except by Jesus Christ, for clearer sight may not only be imparted by him, but also by other great teachers and light-bringers. Christ makes God known to us, but if there had been no Jesus, a knowledge of God would have come to us through others as well as through God's own revelation to our own souls. A loving mother, or father, teaches us something of the love of God, and brings us nearer to Him, and becomes to us a bridge by which we go from darkness to light, and therefore a real mediator. Every deliverer from danger is a mediator by which we reach to safety; every liberator who sets us free from bondage is a mediator—a means through which we gain liberty.

The law of mediation is universal. It is not confined to Jesus, nor to a few great souls. All men, all human beings who help their fellows upwards, who reveal new light, or waken new life, or point the right way—are mediators between men and God. In the same way as other great teachers, Jesus is an example, a guide, a helper, a revealer. But God loves us for our own sakes, and not only for Christ's sake. We come to God through other channels as well as through Christ. Good men who have never heard of Jesus come to God by other means. So that the saying that "No man cometh unto the Father but by me" can only be true in this sense; that no man can come to the Father except by that way of righteousness which is to be seen in Jesus—but which is to be seen, too, in all good and righteous men everywhere.

No Unbelief.

There is no unbelief;
Whoever plants a seed beneath the sod,
And waits to see it push away the clod—
He trusts in God.

Whoever says, when clouds are in the sky—
"Be patient, heart; light breaketh by and by,"
Trusts the Most High.

Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says "To-morrow, "The Unknown,"
"The Future," trusts that Power alone
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief,
And day by day, and night unconsciously,
The heart lives by that faith the lips deny—
God knoweth why!

—ANON.

Shall I be Saved?

Henry Jameson had left home to go to Manchester to begin his career. He had been away some years, but came back for an annual visit to his parents and relatives. Now he was over spending a short holiday amongst them. And one day he called to see his grandmother.

Suddenly she turned to him, and asked him a question:

"Henry, do you think I shall be saved?"

"Saved? Of course you will, grandmother. Why should you doubt it?"

"Why, lad, I often think about it now my time is not far off, and I never feel sure that I am one of the chosen. Sometimes I think I shall be one of the rejected."

"You should not think that, grandmother. You will not be rejected."

"Oh, I hope not."

"But," said Henry, "you should not doubt God in that way. I'll tell you how you may feel sure that it will be all right with you. Do you think God is as good as you are?"

"As good as I am? I should think I do."

"Well, would you turn away any of your children who wanted to come to you?"

"No, I wouldn't."

"Would you put the worst of them, however bad, to be tortured in a fire even for five minutes?"

"I could not do it."

"But you sometimes think God could do it to you. When you think that, you are thinking he is worse than you are yourself. You would not do such a cruel thing to the worst of your children, but you think God is more hard-hearted than you if you think he will not save you from the fire of hell."

"Eh, but I should like to feel sure about it."

"You may be sure of this, grandmother, that God is not only as good as you are, but that he is better than the kindest mother in the world. He made you; and he made you so that you could not be so cruel to any of your children nor to anybody's child. If you doubt Him, it is making Him not as good as you are, but worse. God is not worse than you."

"I'm sure He isn't."

"You may be certain that He is better than all the kindest mothers and fathers in the world, and that He will not do anything to you that you would think too cruel for you to do to anybody else. He loves every one of his children so much that He will not bear to have one turned away from Him."

"Ah, if I can think of it in that way it will be a great comfort."

And it was a great comfort. She thought this over and over in her mind in the way Henry had put it, and it settled her doubts. Many days and nights had she worried about it, but until now she had never been able to look at it that way. And feeling that God was much better than any human being, it destroyed her thoughts of hell. She now trusted in the Divine Love, and was not troubled about it any more.

Henry was Unitarian, his grandmother had always been Calvinist. Her "religion" had often made her life unhappy. But after this talk with Henry she was never heard to express any anxiety whatever as to her future fate, and when she died she passed away in perfect trust.

. . . . . .

Will he be saved? A drunkard—the cause of continual misery at home to his parents and relatives—what chance is there for him? Father, brothers, and sisters tried times without number to win him to better ways, but in vain. They could not shut the door against him. They would not bear the thought of turning him adrift. So they endured his intemperate habits, hoping against hope.

The minister, who often called at the house, tried to get chummy with him, and learned to like him, for when Brian was sober he was a good fellow, and possessed with more than average intelligence. Everybody liked him. The parson tried to make a friend of him in a manly and brotherly way, and to get him into church fellowship as a means of protection—but it was in vain. The bad habits of Brian's fellow-workmen, their powers of evil persuasion on Brian's good nature, were more than a match for all the better influences, and the bad ways continued. And he was fast killing himself. And the drink brought him to an early grave in his fortieth year.

The minister felt it was a shame. He was sure Brian could have been saved. Though father and

mother, and brothers and sisters had found themselves helpless in the matter, and the minister, too, he knew that the community had within itself the power to save such men as Brian. He asked: When will the community use its power to protect a weak and generous man against bad environment? When will it help the parents and relatives to rescue the son they love, and save him to them and to mankind? Why should not the power of the community be used to save a man from such moral disease as readily as from smallpox or scarlet fever? Surely the time will come when one kind of evil contagion will be provided against as much as another. Then such men as Brian will be saved—here, in this world.

As to the next world, there is no doubt that it will deal with him better than he was dealt with here. There are good people there, quite as good as Brian's parents and relatives, quite as good as that minister—and a great deal better than any of them. They will not shut Brian out. They will love him, too. The power of the good community there is organised to guard poor wanderers against the evil in themselves and against the evil influences of others. The noble and great-hearted ones there are far more perfect masters in the science of saving than we earthly people are. And in such hands Brian is sure to be more safe, certain to be saved from all harm, and helped in every way to become strong and self-reliant and to become himself—realising the true riches of his own finer nature, long dormant within him.

And all this goodness working for Brian's saving is the power of God. It is invincible. Nothing can ultimately prevail against it. Divine love is conqueror, and subdues everything to itself.

And this loving power of God. working as yet in the stumbling efforts of the grandest souls on earth, will do marvellous things in this world when we have learned how to use it, how to organise it.

Then Brian will be saved here—all other Brians. And that will be much better than filling the next world with the difficulty of having to remedy this world's failures.

The Open Door.

There are some "Unitarians" who do not understand Unitarianism. They think it is possible to have something broader and more comprehensive. Their notion of what Unitarianism means is expressed in one word—"Anti-Trinity." But it was always more than that. From the first it stood for free thought, for the authority of human reason, for the exercise of private judgment. These were necessary in order to make "anti-Trinity" possible, and even that was but the negative containing the grand affirmation of the undivided Unity of God.

But the exercise of free-thought, the use of reason and private judgment, meant freedom to grow in thought, in ideas, in opinions. This exercise of freedom established the open door to all truth that could be found. Therefore the spirit of Unitarianism has ever been that of development. From the bare "anti-Trinity" with its postulate that "God is one and undivided," there has proceeded a growth towards a recognition of other unities. The Unity of Man, the Unity of Life, the Unity of Truth. These conceptions are now included in the term Unitarianism. And consequently it is not now what it once was. It contains all the truth it had at first, and very much more which it did not then possess.

Yet it would be untrue now for anyone to say that the present-day Unitarianism is not real Unitarianism at all on account of it not being the same as the Unitarianism of Joseph Priestley and Theophilus Lindsey. If these men were alive now, they would occupy the position of the larger Unitarian Faith, and not of the narrow conception of 200 years ago. They believed in growth of mind and thought. They themselves burst the bonds of orthodoxy in order to be free to enter into a larger life and a broader faith. To remain where they were would have meant stagnation and degeneration, and for Unitarians now to go back to where these men started in Unitarianism would be an act of disloyalty to the progressive spirit with which those noble pioneers were identified.

The larger Unitarianism has no closed doors, no exclusiveness, no finality. It shuts out no Trinitarian who comes to its meetings as a seeker for Truth. It calls to sectarians to break down sectarian fetters, and to enter the Universalism of Humanity. It offers an "Open Brotherhood," not only to all who are willing to stand together for "the Christianity of Jesus," and "the Kingdom of God within us," but to all truth-seekers and seekers after God, whether Christian, or Jew, or Buddhist, or Brahmin, or Mohammedan, or Confucian, or Parsee, or of any name, nation, or creed. Nothing can be wider. An "Open Brotherhood" for "Christians" only, is narrower than Humanity, and much more exclusive than Unitarianism. Character is of more importance than creed. There are men of character as noble as any who call themselves "Christians" amongst non-Christian peoples, and Unitarianism extends its brotherhood to these.

Character before Creed; Humanity and not sect; Truth for authority, and not authority for Truth; Freedom of inquiry concerning truth in religion; Fellowship and intercourse with all men who are seekers after Truth: these are principles of present-day Unitarianism which open the widest door for "Open Brotherhood" that has yet been offered, and it does not seem possible to imagine anything wider or more open. If there is anything more inclusive, Unitarianism is large enough in spirit for that or any possible development to come.

But this freedom and fellowship inevitably results in agreement on certain principles and beliefs. There can be no propagation of these without organisation, whether that be called by the name of "Church," or "Conference." God does His work by organisation. Man's body, "fearfully and wonderfully made," is a marvellous but complicated organism. Human

society, the community, would be helpless for public duty unless it organised itself to discharge its responsibilities. And even any "Brotherhood," however "open," must be organised to be a brotherhood at all, for there is no brotherhood without co-operation, and co-operation to effect some definite purpose, to realise some special aim.

Unitarianism stands for the "open door." It will not have the door closed against thought, inquiry; it is open to the Light from every possible quarter; it seeks Truth in every direction; it rejects partialism, protests against exclusion, regards all men as equally precious; declares that all men of every creed, clime, colour, or class, must be admitted to freedom in the Truth, to fellowship with each other, to experience of the perfect Life, to salvation here and hereafter. Its doctrine of Unity is universal, and knows no outsiders. Devoted allegiance to Unitarianism is the largest liberty—the glorious liberty of the sons of God—whose service is perfect freedom.

Book Notices.

"Converging Lines of Religious Thought," by Sidney Herbert Mellone, 2s.; "The Problem of the Fourth Gospel," by J. Warschauer, M.A., D.Phil., 2s.; "Unitarianism Re-Stated," by W. G. Tarrant, B.A., 6d.—All published by Philip Green, 5, Essex Street, Strand, London, W.C.

These books are each written by a Unitarian minister. The first, by Dr. Mellone, is distinguished by a catholicity of view and of sympathy that is greatly needed in all modern writing and present-day thinking. Growth towards Unity—is the idea the author illustrates. Has Orthodoxy been a process of wasteful corruption of the Christian Faith? Or does the history of dogma indicate rather a groping towards the Truth amidst the conflict of ideas, towards a just appreciation of Jesus and a fuller recognition of the real significance of his Gospel? Dr. Mellone's book will greatly help the reader towards a true answer to these queries. "There is reason to believe that all those religious bodies which, like the Unitarian, have the power to out-grow their own limitations, are now through that power passing into a new phase of growth, in which their teachings will be at once rational, spiritual, and free; and it is not improbable that the development of liberal Orthodoxy, and that of Unitarianism, will gradually converge towards the same point, which will be a religion Christian and Catholic in the true sense of the words" (pp. 18-19). From this quotation it is obvious that the writer does not expect the orthodox bodies to remain where they are, nor even that Unitarianism will stand still. He points out that it has been stated "that there is no need for the Unitarian body to exist, for its work, as far as Theology is concerned, is being better done by other people. This is a great mistke," Dr. Mellone says. "The position of what is called 'Liberal Orthodoxy' to-day is wrapt in fatal ambiguity" (p. 17). "Converging Lines of Religious Thought" are traced in connection with the main principles of Christian theology: Belief in God; Revelation, Inspiration, and Miracle; The Incarnation and the Trinity; The Atonement, Redemption, and Education; and The Immortal Hope. The treatment is most freely rational. The author's mind is strongly imbued with the Collective Sense. "Once recognise that men are always dependent on one another, that all are dependent on God, and that what is good in man is God in man; then in every good deed and faithful effort of the human spirit we may find a ministration of Divine Grace" (pp. 124-5). "There is room both for personal initiative, and for collective action, and a sense of collective responsibility, and both are needed; at the present time we have probably more need of the collective sense than of any other" (p. 127). This, in regard to redemption from sin.

Concerning dependence on the Future Life that "all will be put right in the next world," to the extent of being far too indifferent to effecting improvement here and now, Dr. Mellone wisely declares that "Social problems have to be solved here, on this earth, and to this great duty Society at large and the Christian Church itself are slowly awakening" (p. 148). "The . . . implication . . . is that earthly conditions do not matter; as if such things as starvation, misery, and crime among the lower strata of the population everywhere—misunderstanding and animostity between employers and workmen—'Tammany' rule in New York—'sweating' of workers in East London—are to go unchecked because death is not the end of life!" (p. 149). The book admirably compares the mental attitude of different schools of thought, and sketches solid grounds for religious belief. It is wholesomely independent in thought, following no guide blindly, differing from such masters as Martineau and Harnack occasionally, and giving good reasons. The book may be commended as distinctly helpful to inquiring minds.

"The Problem of the Fourth Gospel" is handled by Dr. Warschauer in a clear and decisive manner. He leaves the reader little room to doubt the correctness of his conclusions that the Apostle John did not write that Gospel, and that it is not and was not intended as a historical record. The writers of the first three Gospels attempted to set down the literal facts of the life and teachings of Jesus, but the Fourth Evangelist composed a spiritual Gospel, actuated by a doctrinal motive. Its lack of correspondence with the three Synoptics—so-called because they take much the same view; its omissions of important events and mention of other events not named in the other Gospels; the additions and omissions agreeing with the doctrinal motive that Christ was "the Word made flesh"; its setting of Jesus in absolutely different framework not reconcileable with that of the Synoptics; different teaching ascribed to Jesus, and different date given for the Crucifixion; the character of the real Apostle

John being the opposite of that required for producing such a composition, and John not being named in the Gospel; and the internal evidence being against his authorship—are reasons given and well supported to show that the conclusions of Dr. Warscauer are correct.

The importance of the problem consists in the fact that the orthodox position concerning the person and nature of Jesus is strengthened or weakened according to the solution arrived at, in this case considerably weakened, of course, by the solution presented so effectively in Dr. Warschauer's essay. Readers specially interested in the subject will here find in a very handy and compact form what otherwise would have to be sought for in a number of larger and more difficult works.

In "Unitarianism Re-Stated," Mr. Tarrant gives us four practical lectures on (1) The Unitarian View of the Bible; (2) The Unitarian's attitude to Jesus Christ; (3) The Unitarian's Thought of God; (4) The Unitarian's Working Religion. They are well suited to people who are feeling their way to sound conclusions, as well as for the refreshing of mind and strengthening of conviction to those who are already firmly settled on the basis of Unitarian ideas.

The Rev. J. T. Sunderland, M.A., Toronto, Canada, has published a neat booklet containing six sermons on "Religion and Evolution" (25 cents), and two separate sermons in tract form (5 cents each), on (1) "The Divine Incarnation"; (2) "Prayer: Its Reasonableness and Value." They are effective statements on the subjects dealt with, and can be procured from Philip Green, 5, Essex Street, Strand, London.

A Uniting Religion.

There is a religion of UNITY. There is a religious movement in our time whose distinct mission is to UNITE—to unite the sects of Christianity and the religions of the world, upon the only basis upon which it is either possible or desirable that they should unite—namely, the basis of the ethically and spiritually best that is in them all.

The root meaning of the word "Unitarian" is—unity. By their very name Unitarians are uniting people. They have no intentions of belying that name. The Unitarian movement stands for unities that lie deeper than all possible religious divisions. By those who know little of it it is often spoken of as negative, destructive, dividing. Properly understood, there is not in it a single negative implication, a single dividing or sectarian element.

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